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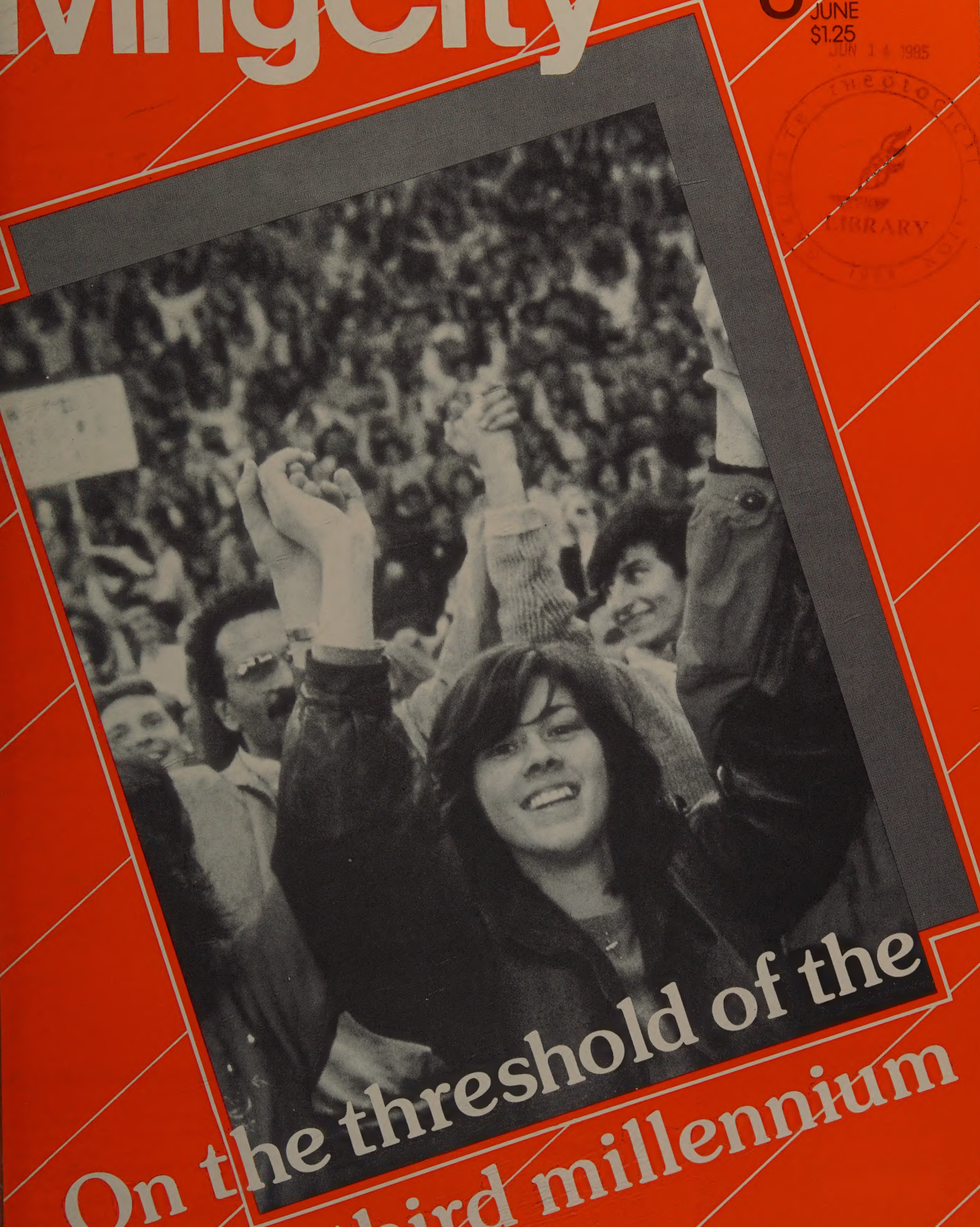

On the threshold of the third millennium

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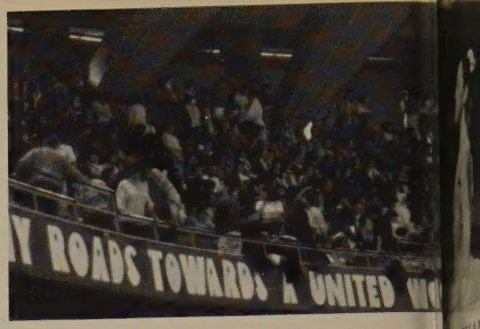

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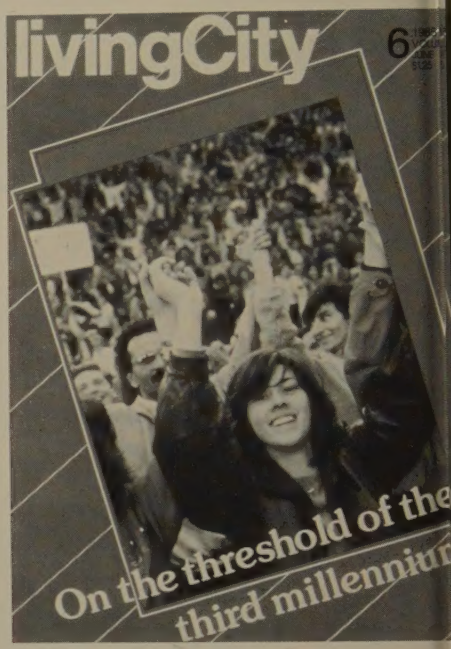

Cover photo: Participants at the Genfest

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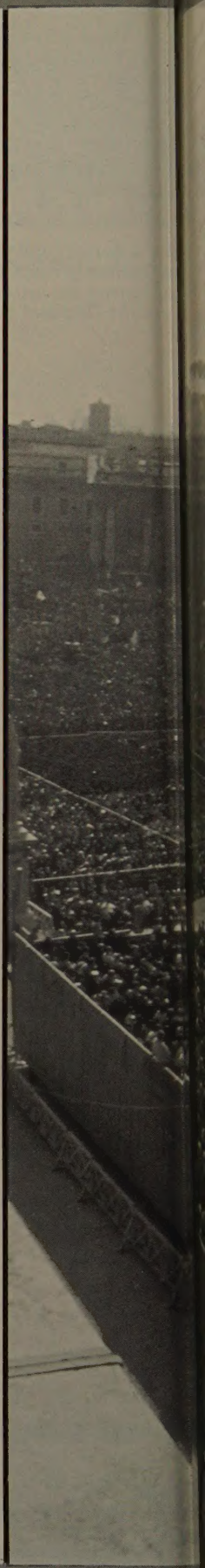
On The Threshold Of The Third Millennium



Over two hundred thousand youth gathered in Rome, at the invitation of Pope John Paul II, to participate in an international encounter on the theme of peace. The Pope met with the youth on two occasions, once in St. John Lateran Square on Saturday, March 30, and again the next day in St. Peter's where the ceremony of the blessing of the palms was followed by the celebration of the Eucharist.

It was a splendid conclusion to a series of unforgettable events. In his homily that day the Pope urged the youth to be true witnesses of truth and messengers of hope, reminding them that Christ is indispensable to the world of the second millennium which is drawing to a close.

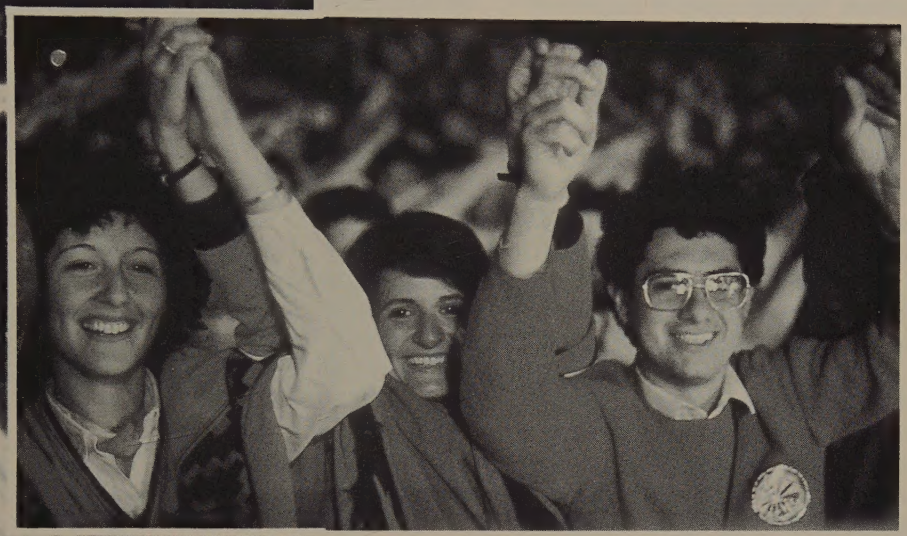
He extended a challenge to the youth of the world—to dedicate their lives to the goal of universal peace, a challenge they clearly wanted to take up. Their enthusiastic presence seemed already to be the confirmation of this. Indeed they were ready to cry out to all the powerful message that had been the theme of those days in Rome: "Christ is our peace."

GENFEST '85

A youth festival planned by the Fo

for a united world

ment took place during this weekend of events.



Try this—take 20,000 young people, from seventy-four different nations, people of different Christian traditions, different faiths, even non believers, but all united in the common desire to work for universal brotherhood. Put them together in one place, with a stage, lights, microphones, loudspeakers and instruments so that they can express in words, songs, dances and mimes their individual and cultural uniqueness. Add to this their boundless desire to live for something truly great, their certainty that love can overcome every obstacle and... there you have it — Genfest '85.

When and where did it all take place? The Genfest began

Friday afternoon, March 29 in the Sports Arena in Rome and continued again on Saturday. The theme of the two-day event was "Many Roads Towards A United World" and was promoted by the Youth for a United World Movement (YUW), an offshoot of the Focolare Movement.

This year's fest had been planned to coincide with the events taking place in Rome for the International Youth Year, in particular with the meeting of Pope John Paul II scheduled for Saturday evening and Sunday.

Telegrams had arrived from all over the world bearing greetings and best wishes for the success of the Genfest. Among them a telegram from Pope John Paul II, from the President of Italy, Sandro Pertini, from the United Nations Under-Secretary General for the Department of Information, Mr. Yasushi Akashi, and from Bishop Giovanni Cheli, Permanent Observer of the Holy See to the United Nations.

Support of the event was expressed in other ways as well. Italian television covered the Genfest while the telephone company, as their contribution towards the realization of a more united world, linked up fourteen major cities around the world in a global conference call enabling thousands of others to follow the first moments of the Genfest and hear the opening address of Chiara Lubich, founder of the Focolare Movement.

A team of young people from different countries who had practiced in Rome the preceding week were at their posts ready to move onto the stage.

Lights, musical instruments, translation booths, and other necessary equipment had been prepared during the night. Enthusiasm mounted as the stadium began to fill. Just being there was the realization of a dream for many, the conclusion to a period of hard work and effort carried out in joyful anticipation of this moment. At the same time it was also a starting point, a moment to regroup the forces and aim even more decisively, and with renewed courage and faith, at the goal—the fulfillment of Jesus' prayer for unity: "That all may be one."

Chiara's talk set down the guidelines of the YUW Movement. "What is its purpose?" she asked. "To contribute towards uniting the world. What is its method? To follow all roads that lead to unity. What is its spirit? Christ, whom each of you will seek to bring alive again in your hearts through living the Word. If you are faithful, if you spread throughout the world as many other Jesus', so to say, then the program, 'That all may be one' will not be a dream; it will be a reality. And your contribution will bring us closer and closer to this reality. A springtime will blossom in the world. We will see miracles."

The results already achieved in moving towards the fulfillment of this goal were shared throughout the eight hours of the Genfest in a variety of creative ways. Besides being spoken they were also mimed, danced and sung. Each perfor-

Opposite page: The participants in the Genfest came from seventy-four different nations and from every continent. Above: The Gen of India sang and performed a dance to exemplify the road to unity among people of different religions.

mance had been carefully prepared and allowed the audience to take an imaginary trip from country to country and plunge briefly into those corners of the world where the gen work for unity—among races and ethnic groups, as in North America, parts of Italy and South Africa; unity between the rich and poor as in Brazil, the Philippines and some European countries; unity between different religions as in the Far East. Buddhists were present at the fest.

Ways of achieving unity in situations provoked by a consumer society were illustrated in mimes and dances performed by young people from Belgium, Germany, Switzerland and Austria. The youth of Lebanon, Northern Ireland, Argentina and England described their work for unity in countries at war or threatened by violence.

The common ideal shared by all came across forcefully and linked all the participants to one another. It was a moment of God.

Just before the finale, the guidelines for action of the YUW were summarized in ten points. They called on the members of this Movement to firmly believe that a united world is possible. To begin by setting out along The Way *par excellence*, living each month's word of life[1], sharing the fruits of having lived it and making the word known to others. To lay a solid foundation for this action, first of all by carrying out a full sharing of material and spiritual goods. To choose one or more of the roads towards unity in the world described in the Genfest, and work at it in a concrete and thorough way, together with others. To remember that the important thing is always to begin anew. To create Secretariats at the central headquarters of the Movement in each zone which would then serve as reference points for individuals and groups who seek information and explanations. To spread this ideal to many young people through the mass media, beginning with the Movement's publications, and with experiences, round-table discussions, interviews and so on. To hold a Genfest in countries where the Focolare is present. To begin to be builders of unity among all the young people of the world by trying to understand their needs and desires, appreciating their initiatives, fostering a spirit of cooperation inasmuch as is possible and at the opportune moment, by sharing with them the Ideal proposed in the Genfest. To keep one's relationship with God in focus so that he may give his unique and all-powerful assistance to this undertaking.

These points called for a commitment in the fullest sense of the word. They were the guarantee that the Genfest would not remain just a beautiful memory, but would be a moment of God that would live on to bear rich fruit for the future.

1) A sentence of the Scripture chosen for each month and briefly commented upon.

Many roads towards a united world

The following is the text of Chiara Lubich's address to the participants in Genfest '85.

My dear young people,

You are gathered here from all parts of Italy, from many countries in Europe and from the other continents for a three-day encounter which has two distinct aspects to it. There will be a gathering on Saturday afternoon, March 30th and on Sunday the 31st wherein, together with thousands of other young people, you will gather around the Holy Father, John Paul II, to

Opposite page: Genfest '85 opened with Chiara Lubich's talk which set down the guidelines for the Youth for a United World Movement. Above: Colorful banners encircled the arena proclaiming the Genfest theme "Many Roads Towards a United World" in a variety of languages.

consider the theme of peace, or better still, "Christ our peace". Another meeting is beginning today and will continue tomorrow morning, March 30th in which you celebrate with one another, as members of the Youth for a United World Movement, the 1985 Genfest, which is entitled: "Many roads towards a united world".

In this moment, therefore, our hearts overflowing with joy, we open this Genfest.

May this occasion mark the baptism of your Movement, after its promising birth last summer as the second youth offshoot which, together with the Gen Movement, is part of that vaster Movement spread throughout the world among persons of every age and category, the Focolare Movement.

The Genfest opens under the banner of unity, and declares in its theme that there are many roads to travel along in order to reach the unity of the world.

The unity of the world! My dear young people, is our attention so distracted by the events we are immersed in day after day, that we do not see how our age is characterized by tension, by wars, by guerrilla warfare, even by the threat of nuclear destruction, by disunity of all kinds, by acts of terrorism, kidnappings, by all kinds of evil, all generated by the lack of love and mutual understanding among people? Do we not see that to speak of unity today is almost like speaking of a dream?

Yes, if all that we could find in the world today were these signs and events, our ideal of unity would be nothing more than a dream, and our having gathered here to consider the roads that lead the world to unity, would be a meaningless gesture. But, thank God, these are not the only characteristics of our times. There is something more we have to consider.

There are—and you can be certain of this—profound reasons for believing in an ideal

as high as yours. First of all there is a remote reason *which we Christians in particular cannot ignore. The world is undoubtedly moving towards unity. Unity is its destiny or, better still,* it is God's plan for the world. *And this is true not only for our planet but for the entire universe.*

During your stay here in Rome, two concepts will be often considered and reconsidered: unity and peace. Therefore, I would like to affirm at once that because the world tends towards unity, it also tends towards universal peace.[1]

In fact, peace and unity run parallel in the Christian reality. They are like two aspects of the same event. Where there is unity, peace reigns.

The atmosphere of peace which runs through the entire Gospel—the literary work which better than any other stresses peace and rejects violence (Gandhi himself affirmed more than once that he drew his doctrine of non-violence from the Gospel)—this atmosphere of peace is nothing other than the atmosphere of unity. Unity underlies all the Gospel statements, surging forth like a divine fountain from the earth towards heaven when Jesus, before dying, invoked the Father (and it is God asking God), "That they may all be one".[2]

His ideal is ours

The world is moving towards unity and universal peace because it has been created by God as one. All creation was one at the beginning.

Human beings, however, shattered this unity and brought on the tragedy of division: the division of humanity from God and the division of humanity within itself. Human beings were posed against God and consequently against one another. Peace was banished and the universe suffered terrible consequences.

We know, however, that God did not abandon his creation, humankind, to the destiny it had brought upon itself. He cultivated a particular people to act as his mediator, to keep the true faith intact, in the midst of the infinite errors caused by disunity. From this people, the Hebrew people, who knew from the words of the Prophets that the restoration of all things to their proper order would one day be a reality, Jesus was born; God become man. His Ideal was ours because ours is his: to restore peace to the tormented world through unity, recomposing all that was destroyed.

Jesus brought unity on earth. He could not but bring it. He had come from God who is One and he had to return to him having made himself one with us, who had become his brothers and sisters, and with the entire universe.

Through his death (especially through his cry of abandonment in which he experienced the most terrible disunity), and through his resurrection, every division has been healed. In Jesus who died and rose, the new man and the new world are now a reality. However, so that we may all participate in this reality and the universe with us, we must accept the patrimony of unity and peace which Christ

"Peace and unity run parallel in the Christian reality. They are like two aspects of the same event. Where there is unity, peace reigns."

Above: The Gen of North America perform their choreography exemplifying the road to unity among races. Right: All participated in the finale.

has won. Whoever believes in him and agrees to what he demands enters into unity even on this earth. He or she becomes part of that new people which is found all over the earth. In this new people all nations are present in peace.

A point of unity for all nations

Yes, Jesus brought unity into his creation: the Church, the People of God, of which your Movement of Youth for a United World is also an expression, even though newly born. It has, in fact, the same universal dimension. It's enough to look around this arena.

We can find unity in the Church. In fact, its members live together according to a new order which the Holy Spirit, through ordinary and extraordinary charisms continually renews. And yet, people are not always convinced of this. One reason for this is that this 'people' is largely unknown; another is that weaknesses exist among its members as they did among the first disciples of Jesus. The major factor, however, is the anti-religious climate and the hatred of the world, about which Christ forewarned his disciples. It emphasizes and broadcasts, almost exclusively, all that is negative, and, like a silent accomplice, mutely passes over all that this 'people' really is for humanity. No one can deny, however, that the 'people' of God are a new people spread over all the earth, forming a point of unity for all nations.

As far back as the third century after Christ, Origen described the 'people' of God in this way: "We are not a nation ... Christians do not form like the Jews or the Egyptians, a nation or a race. Christians are an assemblage of people from all parts".[3]

The way of life of the followers of Christ differs from that of other people. Christians do not seek their own rights. The followers of Christ aspire to holding the last place. In day-to-day life, which is so often subject to various forms of friction, they demonstrate an attitude of tolerance and patient endurance.

They forgive; indeed, their attitude goes beyond non-violence because they overcome evil with good. It is as if they want to make up for the errors committed by their brothers and sisters.

Owing to this new way of acting, Christians are builders of peace, and therefore unity, among themselves.

Yes, unity exists in the people of God.

Humanity's destiny fulfilled

But someone could object saying that this people of God is a religious reality. What relationship can there be between it and our concerns for unity and international peace?

Unity in the people of God cannot help but have an influence on the political system. In the people of God the world has a foretaste of what humanity's outcome will be. Unity is placed in this people like a seed, a manifestation of what is to come. The people of God is a beacon of light in the history of humanity.

Moreover, Christianity has within it something that changes the world. If it begins by creating mutual love among the disciples of Christ, by carrying the Gospel message to the poor, and by bringing about the conversion of sinners, it will be completed with the restoration of the entire world in unity and in peace. Humanity's destiny to unity will be fulfilled precisely through the people of God.

It's true, history advances guided by the free choice of human beings, which is not always good and right. God does not violate human freedom. Nevertheless, one day there will be unity.

Through Christians, peace and unity penetrate history to elevate it, transcend it and transform it to the point of giving rise to a new world. Universal unity is exactly what Christ is awaiting and it must also, therefore, be our goal. This is the so-called remote reason that encourages us to believe in our great Ideal, despite all the rest.

Other voices of unity

There is also a proximate reason *which can easily be seen by all. The thrust towards unity in the world is a characteristic of our age. Despite the evidence to the contrary that we read about and hear about every day in the news, unity is a sign of the times.*

"Through Christians, peace and unity penetrate history to elevate it and transform it to the point of giving rise to a new world."

We can see this thrust towards unity, as we have often pointed out, in the religious field, from the fact that the various Christian Churches have determined to re-approach one another, to the point of desiring full union after centuries of indifference if not actual conflict. We can see the thrust towards unity in the documents of the Second Vatican Council, which often speak about unity. It is also manifested in the thinking of the recent Popes, especially Paul VI, who predicted a unitarian political system for our world.[4]

The new Christian attitude of openness towards the other religions and towards all people of good will bears witness to this incentive towards unity. Many newly established institutions also speak of unity, like the World Council of Churches and the World Conference of Religions for Peace.

In the secular field, various corporations and international organizations express this tendency. Also several nations, European ones for example, inspite of the difficulties involved, work in order to form in one political entity.

Various ideologies speak of unity. In their own way they advocate resolving humanity's problems in a global manner.

Coming back now to the religious world, we can notice this thrust in the new spiritual movements which often strive to underline the communitarian aspect of Christianity. Finally, unity is expressed by our Movement whose very charism is precisely this: unity. Yes, today's world is moving towards unity. We must be certain of this.

This is the situation we find ourselves in today—a paradoxical situation in which serious phenomena of disunity co-exist with undeniable aspirations to

unity. This is the situation that you young people, destined to see the third millennium after Christ are facing.

The response from the youth

At this point a question might arise spontaneously: are you young people prepared, humanly speaking, for an Ideal of this kind, that is, to work at building world unity which would secure peace? The past generations with the exception of a few illustrious examples, did not dare even to look so far into the future, perhaps because their formation did not permit them to do so, perhaps because the hour had not yet come. Are you ready for this? Can we find in today's young people the right ground that will allow us to hope for such fruit?

If we look around us at the inclinations and preferences of the majority of young people today, of Italian and European young people in particular, but not only of them, I feel we can affirm that the fall of ideologies and many other past reference points has given rise to very positive and rather surprising needs. It is human nature re-emerging in our youth in all its beauty and with all its values.

Today, when young people leave the family circle, they realize that society does not help them to reach inner fulfillment. The impact of the world makes them seek to express the values they have within them in a small circle of friends who have similar interests. Together they go to school, to concerts, to sports events. If they are interested in social problems, they participate in demonstrations that promote a particular cause they are interested in. This small group allows the interior seeds, which might otherwise be suffocated, to grow, for example, into action in social endeavors for the promotion of human values, into the decision to form a family and have children, into concern for those on the margins of society.

"It's true, history advances guided by the free choice of human beings, which is not always good and right. God does not violate human freedom. Nevertheless, one day there will be unity."

A new mentality

One of the most deeply felt values is that of peace. To attain peace, many reject the arms race.

For the most part, young people today have strong feelings about respecting human rights. They see it as an inherent patrimony to be upheld as the pillar upon which true peace rests. In their hearts they have overcome prejudice and racial discrimination and, within their society, they affirm equality between young men and women.

They give great importance to freedom of conscience and ideological tolerance.

Peace for them also implies respect for nature, and they carry on the battle against the destruction of the environment. Likewise, they take a stand against the establishment of industries which contribute to pollution. They often run to the aid of Third World countries that have need for material help and other kinds of assistance.

Along the same lines, cultural exchanges and trips offer opportunities for knowing others, for forming friendships with young people of different countries, for learning various languages and for encouraging openness to other cultures. We can say, generally speaking, that there is a growing homogeneity in the mentality of young people of various nations which creates a similar way of thinking, choosing and acting. It joins them together in good, and at times, unfortunately, in evil. This is also a result of the communications media which undoubtedly brings young people closer to one another. Furthermore, the latest developments in communications technology favors this greater unity of information.

Clearly, a new mentality is taking hold of everyone. It is a change in mentality which has its more dangerous aspects, but which contains the potential for a unity which goes beyond even

their own will and binds them to one another. This is a general picture of our young people today.

What is our impression of this initial analysis? What is my impression? To tell you the truth, I have great hope.

Do young people want to safeguard the essential values of life, the dignity of the human person, peace and nature? Let us thank God! If this is true, they are on the right track.

Are they forming, almost unknowingly due to the sheer force of these realities, a new unitarian civilization? Let us thank God!

Even though we cannot help noticing the ambiguity that underlies these phenomena, we must, in any case, affirm that here there is the human terrain that will allow for world unity in the future. We would only need, with the help of God, to make every effort to direct inclinations of young people towards good.

Areas of concern of young people today

But all I have said so far does not completely describe today's youth. The many questions you have sent me from all over the world, and which we will answer during these hours together, reveal who you are and what your great and magnificent potential is.

Although most young people today do not feel attracted by ideologies, this does not mean that they do not feel in their hearts the overpowering need to live for a great ideal, for a worthwhile ideal. Young people are aware—as the Italians tell me—that although your generation is involved in different activities for peace and ecology and so on, oftentimes the unifying and compelling element of the Ideal, par excellence, is missing.

Young people want to fulfill themselves, of course, but in the best way possible. They feel they need to grow and multiply in order to offer a Gospel-based solution to current problems and to open a future to those who have lost hope, as the Filipinos affirm.

They are aware of the disaster that the penetration of certain western philosophies has caused. They promote an immoral way of life and create confusion in the oriental mentality. They want to react to this. This in what the Koreans tell me.

They pose the problem of saving the weak faith of many persons. They feel called to be like the Apostles for those who have not met Christ. This is what the youth of Hong Kong say.

They seek in Jesus the alternative to a consumer mentality and to the various forms of materialism, aware of the failure of these to overcome social problems, and to do something about the rights of the downtrodden, the problem of misery, illiteracy and hunger as the Brazilian and other South American young people affirm.

They want to mature a Christian mentality in their people still negatively influenced by superstition, as the African youth state.

The following are a few impressions that the young people of North America who participated in the events in Rome shared with us:

"I understood in an even stronger way that what matters in any situation is to love, and the days spent in Rome gave me an extra push to live out this conviction in my daily life."

"The incredible thing for me was to see that barriers did not exist among those present. Language wasn't a problem; our cultures weren't a problem because we all had the same goal in our hearts."

"I was really struck to see so many people from all over the world living and working for this ideal of unity. I know that unity is really possible. I can say this because I've seen it."

"I think that those of us who have participated in these days will never be the same again. For myself, the impact of what I saw and heard was very strong. It convinced me that what counts is to do my part moment by moment to bring about unity wherever I am."

They want to react against the distrust and apathy which takes hold of many young people to the point of leading them to tragic solutions like drugs. They seek advice so that high points like this Genfest don't languish into the humdrum routine of daily life. This is what the Italian and English youth say.

They are not indifferent to past generations. On the contrary, they want to build bridges as the Austrians tell us.

They are aware of the importance of the ecumenical problem and they suffer because of the indifference of others, as in Germany.

They feel the urgent need for dialogue among religions, especially the youth of nations in which religious differences are a cause of division, as the Lebanese tell us. This need has also been expressed by others, like the North Americans.

They defend themselves from the hedonism around them and they feel attracted towards purity. This is what the Venezuelans tell us.

They love freedom but they want true freedom. This is what the youth of Argentina say.

Those who do not believe, feel the need to find God and to better understand the Church and to make it understood by others. This is from Germany again.

Various roads to unity

This is something but not all of what we can gather from your questions. They reveal how much potential you have, and we cannot help but be optimistic. We will answer your questions not only with words but, after this Genfest, with life. We will walk with determination along the various roads *that offer solutions to the divided world by uniting it.*

The various roads, to give a few examples, are the roads to unity among generations, among ethnic groups and nations, between east and west, between north and south; the road to unity among Christians of various denominations, among the faithful of different religions; the road to unity between rich and poor for a communion of goods; between nations in war in order to achieve peace; the road to unity also between humankind and nature; the road to unity with the indifferent, the lonely, with those who suffer in any way at all; the road to development, to progress; the road to unity among various spiritual movements, among lay associations; among persons of different ideologies and cultures and so on.

As you can see, some of these are roads that young people have already taken because they feel naturally inclined to do so.

On another level, our Youth for a United World Movement has a characteristic which is all its own. It is very important and we cannot overlook it.

Its members walk along these various ways, by first situating themselves squarely in the Way par excellence. *They have in their hearts the desire and determination to take this Way above all others.*

"What is my impression?
To tell you the truth, I have great hope."

My dear young people, I would like to conclude my talk, by speaking of this Way so that all that you do may not be limited to a good activity with results that are not in proportion to the goal, but may be an activity which produces the maximum results.

As you know, the undertaking is arduous. As a matter of fact, the way to unity might seem to be almost impossible. To accomplish it, we must rely on the One who assured us that "What is impossible for human beings is possible for God".[5] We can fulfill it by relying on the All-powerful One, above all, following the *way—Christ. He said of himself, "I am the Way".[6]*

What must we do to be grafted onto this Way which will enable us to bear fruit as

Gen from South Africa and Transkei, white and black, shared their experiences of unity.

we go along the other ways? We must be another Jesus. We can be another Jesus by living his teachings to the full and to the letter. His are the words of a God; they are charged with surprising, revolutionary force. If we assimilate them into our spirit, Christ will be generated spiritually in our hearts.

Clement of Alexandria said: "He who ... follows the Scripture which was given to us, is fully transformed into the image of the Master: he comes to live like God in flesh".[7]

And St. Jerome, a Doctor of the Church, expressed himself in these terms: "Try to compare this teaching to the systems of the philosophers, to their books, to the splendor of their eloquence, and you will see how the Gospel is the smallest among all the other seeds. But those doctrines, when they develop, show nothing which is alive, concrete, vital. They all wither and dry up, and rot, like grass and weeds that wither and rot. On the contrary, this preaching, that seemed so small at the beginning, when it has grown in the soul of the believer all over the world, doesn't become like grass, but grows like a tree".[8]

The potential of the word

Yes, this is what we must do: nourish ourselves with the Word of God and spread ourselves over all the earth. We already come from many nations, but this is true only symbolically, we must grow in number. We must nourish ourselves with the Word of God. Today, if one wants, it is possible to get enough nourishment for the body with a single capsule. In the same way we can nourish ourselves on Christ by living just one of his words at a time. In fact he is present in each one of his words. If then, as it is said today, what counts is "being" and not "having" and, we could add, if what counts is "being" more than "doing", or better yet, if it is "being" that counts together with "doing", we must be certain that through living the Word, the "Being" par excellance *will be in our hearts. Indeed, he will grow in our hearts. He is God, the One who is. The "Being", therefore, will be able to work in us.*

By living the Word, all the Christian life sowed in us at baptism, will fully blossom.

Young people of all Churches and Christian communities will be able to join us in living this Word. The Word in many of its expressions (this has been our experience) is accepted also by young people of other religions and by those in good faith who consider themselves atheists.

The Word will shape all of you into one block, making you strong and unbreakable.

We have before us an outline of the Youth for a United World Movement. What is its purpose? To contribute towards uniting the world.

What is its method? To follow all roads that lead to unity.

What is its spirit? Christ, whom each one of you will seek to bring alive again in your hearts through living the Word.

If you are faithful, if you spread throughout the world as many other Jesus, so to say, then the program, "That all may be one", will not be a dream; it will be a reality. And your contribution will bring us closer and closer to this reality.

A springtime will blossom in the world. We will see miracles. Christ's words will be fulfilled in you, "Whoever believes in me will do the works I do and greater works than these".[9]

Chiara Lubich

1) Cf. J. Comblin, *Teologia della pace*, Ed. Paoline. 2) John 17:21. 3) Origen excerpt found in J. Comblin, *Teologia della pace*, p. 424-439. 4) Talk of Paul VI to the United Nations, October 4, 1965. 5) Luke 18:27. 6) John 14:6. 7) Clement of Alexandria, *Stromata*, lib. VII, c.16; PG9:539 C. 8) Jerome, In Mt. PL 26:93 A-C. 9) Jn 14:12.

Channels of a life that doesn't pass

BY MARY CASS

In the previous issue of Living City we published a series of interviews with personalities involved in various fields of art. We are continuing here the last of our interviews with well-known artists whose work has reflected that "something" within the heart of each person that does not die. Liliana Cosi is one of the foremost ballerinas in the world today.

Born in Milan, Italy, Liliana Cosi began her studies in ballet at the age of seven. A retired ballerina, who had worked with Liliana during a children's production and had noted her unusual talent for dance, convinced Liliana's mother to purchase a real pair of ballet shoes for her daughter.

Her first brief performance in a large hall in Milan was well received. It was a small success, but, based on that, Liliana made an important decision for her life—"I will become a ballerina!"

In the fall of 1950 Liliana enrolled at La Scala Theater Ballet School. At sixteen years of age, in 1957, she received her diploma and also the prize for "Best Pupil." Her career, that would see her go on to become a famous ballerina, was underway.

In 1963 she went to Moscow's Bolshoi Theater for further training under the direction of some of the world's greatest artists. In 1965 she made her debut at the Bolshoi as principal dancer in "Swan Lake", a performance that was warmly praised by the Soviet press. Her years spent under the rigorous and precise training of these Russian masters were among her most formative as a ballerina. These studies would later influence her own method of teaching, a method which is, in her own words, "based on the profound knowledge of the morphology of the human person."

Later, continuing her work with La Scala in Milan, she became soloist, Prima Ballerina, and then, Etoile.

In her career she has danced the most demanding roles in the classical repertoire, in such works as "Romeo and Juliet", "Petrushka", Coppelia", "The Firebird," and many others. Her partners include the most prestigious names in classical ballet. She has danced at the Kremlin, at the Coliseum Theater, London, with Nureyev on European tour, and was guest at the London Festival Ballet. She has worked with Bejart in Brussels and has crossed the ocean for shows and festivals.

In 1975 she returned to the Soviet Union for a tour which included all the principal theaters. At Minsk she celebrated her 100th performance in the USSR. She was later invited to act as judge in the 111th International Dance Competition in Moscow during which she danced the lead in "Don Quixote."

Liliana's meeting with the well-known Romanian dancer Marinel Stefanescu, and their common desire to "foster and promote, particularly among young people, ballet as an expression of art and culture and an instrument of spiritual uplift" lead to their founding the Classical Ballet Association.

The ABC School, of which Liliana is the President and Marinel Stefanescu is Director and choreographer, is located in northern Italy. At present, 170 students from different nations attend this unique and innovative school. It is the realization of these two artists' desire to offer to today's youth a love for an art which endures, a love for true beauty.

"An artist must be a 'loving force' in the midst of society," Liliana affirmed on one occasion. "That's why we opened this school."

The Cosi—Stefanescu Dance Company began its first tours in 1976, and has performed in many major cities all over Italy and throughout Europe receiving highly favorable reviews. ►

LILIANA COSI: an exclusive interview with Living City

"An artist's task is to awaken that desire for beauty that exists in the heart of every human person but at times remains dormant. It is a desire for harmony which, although it is part of us, we are not always able to fulfill it in our everyday life."

LILIANA COSI

Living City: You have been dancing now for many years. What, if anything, has changed in you during these years?

Liliana: A change has taken place in me over the years, in fact, my very life has changed and, since art expresses life, my art has naturally changed. My way of creating art has changed substantially. When I was twenty years old and already famous as a ballerina, I made a choice that affected my whole life. Through different circumstances, and people I met, I was convinced that I could serve God fully through the art of dance. I had already felt a great attraction to dedicate my life to God and this decision seemed to open the way. I became more and more aware of the importance of what I was doing, the immense value that it could have for others. I realized that the commitment I had taken in my life could be lived out every moment of my day, not just during the hours I was performing. That moment on stage had to be an expression of a life lived always in relationship with others.

Once this is understood, then that "stage smile" is no longer something artificial because

Above and opposite page: Scenes from "Anafura", a ballet created by Liliana Cosi and Marinel Stefanescu, and presented, together with members of their Classical Ballet Association, to Pope John Paul II on the occasion of the Holy Year celebration for families.

there has been the effort to love those around you. The stage then becomes just another opportunity to offer oneself for the others. What a sense of responsibility this is to do everything well, not to miss any opportunity to put it into practice. It's worth any effort, even to work an entire night without sleeping, or to perform moves that seem beyond your capability. You do it because you know that it can have an important impact on others.

Living City: There is a particularly striking element in your performances: the immediate and positive response on the part of the audience, as if a personal rapport were established with each individual. People seem almost reluctant to leave the theater after the last curtain call. How do you explain this kind of reaction?

Liliana: I find it rather difficult to explain, but I can say this: I feel that if there is honesty on the part of those performing, if they give everything of themselves openly, with simplicity, then the audience cannot help but be impressed; it cannot help but respond. Sometimes, during a performance, there are pauses without applause, and I think this happens for a number of reasons—perhaps because the people in the audience are less cultured and they don't know when to applaud, or maybe they are mostly young people who have had little exposure to ballet. But sometimes I think they don't applaud because something has truly moved them. Afterwards, in fact, I've heard people say, "That performance touched me in a very special way." Don Quixote, for example, is a beautiful but very simple story. In itself it would not be able to produce this kind of effect. Yet people remain very impressed by the performance. It seems both a natural and a supernatural consequence, that when one gives everything of himself or herself it helps others to respond in a similar way.

Living City: This probably does not happen very easily. In fact one can sense that in your life, in your art, there is a powerful driving force, a strong discipline. In fact, coming into your dressing room, one can't help but notice that you have the same care and concern for the people who come in asking for your autograph as you have in performing on stage. Where do you find the strength to live like this?

Liliana: I have had the very great fortune in my life of understanding that the Gospel should not only be read, but should above all be lived. I also understood that the moment spent in adoration before the Blessed Eucharist and the mo- ►

Liliana Cosi performing with students of the Classical Ballet Association founded by Liliana and Marinel Stefanescu.

ment spent with my neighbor are both important. This is because God is present in every person, and therefore in every spectator.

Living City: What is the importance of a ballet school such as yours?

Liliana: When we opened this school we felt very strongly that we would never have forgiven ourselves if the students didn't turn out, in a certain sense, like us. We felt that it was impossible to have this great ideal, and not touch the lives of others in some way. We try every possible way to get this idea across; we speak to them about being professional, about the love of art. We try to be an example for them in our own lives and we offer the lives of others as models.

We also feel that it is very important for them to gain experience in working at things that do not necessarily have anything to do with dancing, such as painting backdrops, putting on molding and so on. In this they understand that there is as much value in putting on molding as there is in dancing on stage, in the sense that if you are a true artist you are able to do all these things well.

Society influences these young people in a very different way, encouraging them to take advantage of others and make a lot of money doing as little as possible. Here, it's just the opposite. We work much more, and willingly, not just doing our own little thing but also what is good for everyone, what is good for society around us. For example, when a lesson is over, things may have been left out of place. I say to the students, let's put everything back in order without waiting for the cleaning lady to do it, and these young people do it.

If there is need for someone to take care of the costumes, one of the students is ready to step in and do it, the same with the props, with the flowers, with the equipment. We feel it would be a mistake to do all these things ourselves, asking nothing of the students. They would remain underdeveloped humanly speaking. This kind of participation helps them to mature.

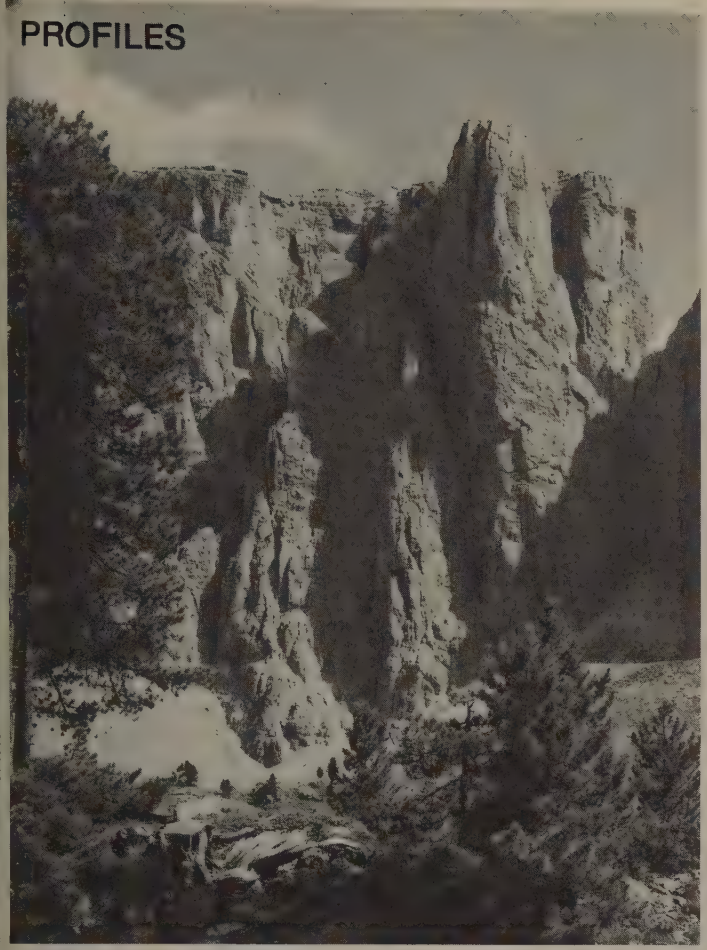
Living City: I heard someone refer to this as a family not as a school.

Liliana: This is also thanks to the fact that we are still young enough to be able to dance with them. This of course means a lot of extra work. In my wildest dreams I never would have thought of opening a school in the middle of my career. Instead, circumstances caused things to develop in another way. From a certain point of view it was an absurd decision because it meant dedicating less time to myself, to my personal improvement, to my profession. It meant I would have to dedicate more time to others, correcting them, assisting them. It might seem to be a waste of time, that it's not advantageous, but we have discovered that just the opposite is true. Working and dancing with these young people has been a very enriching experience.

Living City: What about the future? Do you see any possibility of a follow-up with these students after they leave the school?

Liliana: This is already happening to a certain extent. We have seen in some of the students the potential to be teachers either in this school or in other ballet schools or in centers that have asked and continue to ask for our help. We have seen that it is possible to maintain a contact with our students in a number of ways and we hope that this will continue.

Living City: We sincerely hope that the life and spirit so notable at your school spreads everywhere. □



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ONE MOMENT

Give me one moment,
Lord.
One moment
to cast my spirit
into infinity.
My spirit within is
smothering,
imprisoned
in the dark and narrow alleys
of my life.
Give me one moment,
just one instant,
in the light of eternity;
one moment of happiness.
Then suffering may return.
But what does it matter?
Having tasted the truth
I will not cease
to contemplate it,
to delight in its fragrance.
And within my soul
infinite beauty—the
divine reality
will live again.

In the light of the present moment

"What matters in life is to do the will of God." This conviction grew stronger in Rosa Pagan as the situation of her health grew more uncertain. Thoughts of the final victory guided her through many difficult moments.

With August, the time of the Mariapolis[1] arrived once again. This time Rosa felt well enough to attend. Returning home she wrote: *"It was a week of true unity, love and joy. There was still the cross to be loved, but this was all for the good. There is no cross, no matter how small, that doesn't bring with it some graces, and with the cross there is Jesus.*

"The cross always enlarges my heart to hold an even greater love and makes it easier for my soul to surrender to God.."

Fall came, and with it the start of the new school year. Once more Rosa had to decide: go back to teaching or stay at home in order to give her body more time to recuperate?

"Neither teaching nor staying at home matters. What matters is to do the will of God." With this disposition Rosa considered the two alternatives and it seemed best to return to school. But she went back to Princeton High School with a new attitude: *"I cannot be as I was before. Now it is a focolarina[2]* who will be going there to teach. The human part of me must be silent so that he can grow in me, and teach through me."

One Saturday morning just before Labor Day Rosa had lined up a number of odd jobs that she wanted to take care of before the end of the day. However, after one a few hours of work she became so tired that she had to put aside her plan and take it easy for a while. *"I needed rest, both mentally and physically,"* she told a friend later on, *"but I couldn't seem to relax. I asked Jesus to let me rest in him, telling myself 'not one word, not one thought, nothing. Just rest in Jesus'. And I told him 'I wasn't to rest in you, to rest in you'. This dialogue continued, and at a certain point I became aware of something with great certainty: I am not completely ready to rest in Jesus. I have many things to overcome, many things to correct. I must be empty of everything, everything which is not him."*

For the next several weeks, the start of classes, coupled with her regular responsibilities

at home, kept Rosa busy night and day. She found little time to write, but her few diary entries all echoed that same determination to be "empty." After trying to do this for some time, she noted October: *"Jesus Crucified and Forsaken is with me every step of the way. I asked him to let me know his will and to teach me to do it in all its fullness. And it really seems that suffering is the path he wants me to follow."*

"Yes," she commented at another point, *"suffering is the torch which God has used to light up my way."*

Now that Rosa's health was improving, the focolarine did not come to see her as often as before, but she spoke with them by telephone on a daily basis. After one such conversation in November she wrote: *"Jenny was telling me, 'I've been very busy lately. A while back I told Jesus that I gave him my freedom, and he listened to me. Ever since then, I haven't had a minute to call my own; everything was for him.' When I hung up the telephone I had to laugh. She says, 'I give you my freedom, Lord', and I say 'Give me freedom, from myself.' Two souls, each communicating with God, both praying for freedom, but to one he* gives *it and from the other it is* asked. *One can see that our relationship with God is both personal and unique.*

"What more could I ask? I want only his glory. In him, I suffer for those I love, and I wait." In the same vein, she commented on another day, *"Mine has been a way of suffering. Jesus knows this. There are some things that I can talk about only to him."*

On the last day of the year Rosa's thoughts turned to her two great loves—Jesus Crucified and Forsaken, and Mary at the foot of the Cross. *"Thinking about Mary,"* she wrote, *"I entrusted my children to her. I have done this many other times, but today I did so in a special way; I spoke to her as from one mother to another. And then I spoke to her son, entrusting all my worries to his heart."*

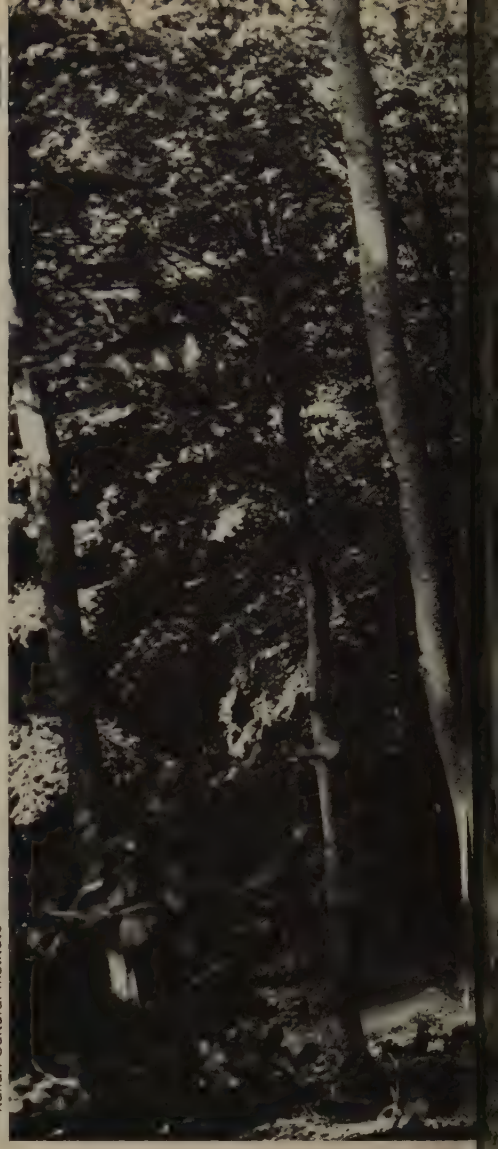
Rosa lay awake waiting for the New Year to begin. First there were hours of anguish, but later she felt at peace.

"Last year, like tonight, I was alone." she wrote at 12:30 a.m., *"but I'm at peace. I have hope and great faith in this new beginning... I thank God for the mercy he has shown to me in the past year. My health is improving. I give thanks for this and many other things as well.*

"Yes, it is a new year full of hope. Will there be crosses? I don't know, but it doesn't matter. In the end everything will contribute to your victory."

Time is fast escaping me

On March 19, Rosa resumed her writing: 'Time is fast escaping me.' Two and a half months —how many hopes, how much suffering, how many joys. Light one day and darkness the next. But he is always at my side. Physically, I'm not very well. Could it be that my heart's anguish has brought about the worsening of my condition in the past few days? At any rate, my soul is full of hope, even though there are moments in which the weight of suffering overwhelms me and my spirit is in agony. Crosses, frustrations, pain of all kinds, but in everything I see only the will of God,



Italian Cultural Institute

and this is what counts. I confide in him. I want only his glory. If I don't see the concrete results of my efforts I know it is because he wants it that way. And this brought me peace."

Rosa sensed that her illness was progressing and often thought ahead to the moment of her death, asking Jesus, Mary and Joseph to be at her side when the time came. It grieved her to realize that she would have to leave her three sons. By this time Jose was 23, Hector 17 and Eddie was 12.

"I was going for a check up," she wrote at this time. *"There is something wrong with me for sure. Your will be done, Lord. I was looking at Eddie tonight and thinking that I won't see him grow up to be a teenager. Jesus, prepare me for what you'll ask of me. Take care of*

my children and bring them near to you. I offer my suffering for them."

Thoughts of the final victory

After Rosa's doctor had examined her he scheduled further tests, trying to determine if the cancer had spread. While waiting to hear the results, Rosa wrote, "*Springtime is beginning, a glorious season, the symbol of new life. Today I began some new medical tests. The last few days have been marvellous, full of sunshine and light; but there is pain and anguish in my soul—that pain which, without our knowing why, deprives us of all hope. From time to time there is a flicker of light, and this happened to me today when a focolarina came to see me. We listened to a tape on Jesus Crucified and Forsaken, the key to unity with God and our neighbors. It was wonderful. It left me completely empty of all the weaknesses I've felt lately and filled me with peace.*"

A few days later Rosa returned to the hospital for her weekly injection. No matter how many times she went through it, this treatment was always hard for Rosa to endure. Upon returning home she commented in her diary. "I experienced a sense of *joy in embracing this small but unpleasant cross. My only thought was of the final victory.*"

In the course of her illness Rosa had come to know well many of the doctors and nurses at the hospital. She wrote of one doctor who had been the first to administer radiation therapy as "a channel through which God reached me during my illness."

At another point she spoke of the doctor who administered her chemotherapy injection: "His presence was a reminder to me to see each person as a gift sent to us by God."

The results of the tests were inconclusive; it was decided to leave things as they were and continue the chemotherapy in hopes that it was working.

At the end of April there was a Mini-Mariapolis in New Jersey and Rosa attended it. "*It was fantastic,*" she wrote afterwards. "*There was great unity. Now just one thought occupies my mind. It's the priestly prayer of Jesus, 'may they all be one'.*"

Rosa made several resolutions that day and she recorded them in her diary:

1. To make myself one with each neighbor whom God lets me meet in each present moment.
2. To love each one with *his* love, especially in my family where it is more difficult.
3. To do the will of God. I need his help; the spirit is willing but the flesh is weak.

"*Each day I understand a little better how to do this,*" Rosa concluded, "*but there is still so much to learn!*"

Throughout the month of May, Rosa made a particular effort to live the present moment well, forgetting about the past and pushing aside her fears and concerns for the future. It was hard though, because she felt that time was slipping through her fingers: "*Jesus, Mary,*" she wrote, "*I need you so much. I'm weak ... One thing keeps coming back to my mind: I have to use my time better. There are so many things I should do and I never get done!*"

To be continued.

1) See inside back cover; 2) Idem.

WORD OF LIFE

"Everyone moved by the Spirit is a son of God."
(Rom. 8:14)

The word makes us live.

The word makes us free.

The word guarantees happiness.

The word converts.

The word purifies us.

The word draws us to our specific vocations.

The word brings forth the hatred of the world and the sanctity of the disciple.

The word makes us see the truth.

The word brings comfort.

The word gives us joy.

The word produces works.

The word gives wisdom.

The word preserves us from human concerns.

The word obtains everything.

The word brings about union with God.

The word gives us hope of eternal life.

The word makes us one.

The word changes one's mentality.

The word makes each soul a heaven.

This word of life is part of a long section in which St. Paul, speaking of the Holy Spirit as the gift of the Risen Christ, describes the deep transformation that the Holy Spirit accomplishes in Christians.

Christians are such and can therefore be distinguished from the others, by the presence within them of the Holy Spirit who makes of them children of God and brothers and sisters of Jesus, and renders them capable of living according the very high vocation to which they are called.

"Everyone moved by the Spirit is a son of God."

This word of life serves above all to draw our attention to the fundamental place that the Holy Spirit holds in the Church and in each one of us.

The Holy Spirit is the soul of the Church; he is the source of its life and of its extraordinary spiritual fruitfulness. If we tried to make do without him, we could no longer speak about Christian life. He is the one, in fact, who, while uniting us to Jesus, unites us to one another and forms us into the family of the children of God.

"Everyone moved by the Spirit is a son of God."

The Holy Spirit acts in us in various ways—he transforms our mind and our heart; he makes us understand and appreciate the words of Jesus. He is the source of light, of peace, of joy, of inner freedom, and so on.

This word of life, however, wants to underline a particular effect that the Holy Spirit brings about. He makes us people who, in whatever they do—in their family life, at work, in their professional and social activities—are no longer guided by immoderate desires that lead to sin, or by a worldly mentality. They are guided by the pure love that comes from Jesus, and by the light of his word. The Holy Spirit indeed makes us true disciples of Jesus.

"Everyone moved by the Spirit is a son of God."

It is obvious then that together with this action that the Holy Spirit wants to bring about in us, goes our response, that is, we must let him guide us. The Holy Spirit cannot become the inner moving force of our life, as he would like to be, if we do not leave him room. He communicates himself to people of good will, to those who respond to his grace, and we can demonstrate this good will by seriously commiting ourselves to living out our Christian vocation.

In writing these words St. Paul had in mind, above all, a certain duty that we have as Christians, that of denying ourselves, winning the battle against selfishness in all its many and varied forms: pride, the attachment to money, the immoderate search for pleasure, and so on.

And the way to do it is not so much digging in and working on these unruly inclinations

in the hope of uprooting them with our own strength. It is a matter of forcefully rejecting their suggestions.

The Holy Spirit will dwell within Christians inasmuch as they are able to deny themselves.

"Everyone moved by the Spirit is a son of God."

How can we live this word of life?

Above all we have to grow in our awareness of the presence of the Holy Spirit within us. We hold an immense treasure but we are not as conscious of it as we could be. We possess an extraordinary wealth but, for the most part, it lies there unused.

In order, therefore, to hear and follow his voice within us more readily, we have to say *no* to everything that is against the will of God and say *yes* to everything that is his will: *no* to temptation, with a clear-cut refusal of its suggestions; *yes* to the tasks that God has entrusted to us; *yes* to loving every neighbor we meet; *yes* to the trials and difficulties we encounter....

If we do this the Holy Spirit will guide us, giving our Christian life that savor, that vigor, that zest, that brightness that naturally goes with it when it is authentic.

People around us will then realize that we are not only children of our own natural family, but sons and daughters of God.

Chiara Lubich

EXPERIENCES

The following are experiences in living the Gospel which some of our readers have shared with us.

Sharon's first three months in the office did not go too well and in order to try her out in another area the personnel director thought of transferring her to my department. In the days that followed I had the task of teaching her the new job. It was a difficult situation because she had a hard time learning and constantly made mistakes. It was my responsibility to check her work over and point out the mistakes she had made. I felt that this must have been a humiliating situation for her because she never once made it to complete a job without an error. I tried to point out her mistakes as delicately as possible, but since they were so numerous it seemed inevitable that she would be fired.

One morning, a few days later, I was walking to the office and I saw Sharon walking very slowly a few feet ahead of me. For a moment I thought of crossing to the other side of the street. Since my duty was always to correct her mistakes, I was certain that she couldn't think too favorably of me. But the word of life came to my mind: "Insofar as you did this to one of the least of these brothers of mine, you did it to me" (Mt. 25:40). I caught up to her and asked how she was doing and how her weekend had gone. This small act of love acted like a trigger and suddenly she began to open up. She told me about her past and the difficulties she experienced in having been unable to work for a long period of time. She also expressed her fear at the possibility of losing her present job.

I knew that I had to do something to help her. As soon as I got to work I spoke with the supervisor. I suggested that we teach Sharon an easier job until she was able to build up a little self-confidence. Then I spoke with the personnel director asking her to give Sharon another chance. She agreed and together we were able to find another, more suitable job for her.

Things are quite different with Sharon now. Six months have passed and she's coming along well in her new job. She seems more at peace. It struck me what a small act of love can trigger off.

P.S.

NEW

Economy and Work - A Christian Perspective

An address by Chiara Lubich given at the International Congress of the New Humanity Movement

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MARIAPOLIS 1985

The 1985 Mariapolis will be an extraordinary opportunity to learn, to grow, to share and above all to experience unity which is the basis and goal of the Christian community. You, your family and friends and all those interested in knowing more about the Focolare spirituality are cordially invited to attend.

The Mariapolis gatherings are the summer meetings of the Focolare, held every year, for those who wish to come into contact with it.

For one week the Mariapolis offers to hundreds of people of all ages and walks of life a very full program that includes general sessions with talks on the spirituality of unity, sharing of experiences in living this spirituality, documentaries, meetings in small sharing groups and recreational programs. The Mariapolis is a time for prayer and recollection. The celebration of the Eucharist is at the center of each day and all participants gather together at the conclusion of the activities for evening prayer.

Children have separate activities which involve them in the life of the Mariapolis through various spiritual and recreational programs. Special programs are available for teenagers as well.

The week, however, is more than the sum of its parts. It is an experience of how life, also every day life, can be transformed if love and unity are its foundation. When the Mariapolis ends, people find that it was not only a tremendously enjoyable week, but they have experienced a way of living that they will be able to bring back home.

SOUTHWEST:

New Mexico State University
Las Cruces, New Mexico
June 30, after supper - July 6, after breakfast

Home of the main campus of New Mexico State University, Las Cruces is a pleasant blend of indian-spanish-anglo heritage and modern technology. A city of 60,000, Las Cruces is the second largest city in New Mexico. Its most distinguishing geographical features are the Organ Mountains to the east and the Rio Grande to the West. The university is located on the south edge of Las Cruces and is 40 miles from El Paso, Texas.

MIDWEST/EAST COAST:

Alfred University
Alfred, New York
August 4, for supper - August 10, after breakfast

Located in an attractive natural setting between the foothills of the Allegheny Mountains and the Finger Lakes Region of upstate New York, Alfred University's 232-acre hillside campus adjoins the village of Alfred and is surrounded by some of the State's most scenic and intriguing attractions. The village of Alfred, 70 miles south of Rochester is easily reached by East-West Route 17 (Southern Tier Expressway) and from the North and South by Routes 15, 19, 21 and 36.

NORTHWEST:

Notre Dame University
Nelson, British Columbia
July 7, after supper - July 13, after breakfast.

Nelson, "Queen city of the Kootenays," is nestled along the banks of the Kootenay Lake. Surrounded by mountains, the city is both historically interesting and scenically beautiful. It can be reached from the southwest and southeast by the Crowsnest Highway 3, from the north along Highway 23 through Revelstoke, from the east by Highway 6 through Vernon and from Washington State along Highway 95 or 395. The nearest airport is in Castlegar, 30 minutes from Nelson.

QUEBEC: **(in French only)**

Universite de Sherbrooke
Sherbrooke, Quebec
July 21, after supper - July 27, after breakfast

Those interested in participating in the French Canadian Mariapolis are asked to contact the Focolare Centers in Toronto, Canada (see inside back cover).

CARIBBEAN: **(in Spanish only)**

The Mariapolis for the Caribbean will be held in Jarabacoa, Dominican Republic. Space is limited. Invitations are being sent only to Puerto Rico and the Dominican Republic.

OUTHWEST MARIAPOLIS

ew Mexico State University
as Cruces, New Mexico
une 30, after supper to
uly 6, after breakfast

ORTHWEST MARIAPOLIS

otre Dame University
elson, British Columbia
uly 7, after supper to
uly 13, after breakfast

IDWEST/EAST COAST
ARIAPOLIS

lfred University
lfred, New York
ugust 4, for supper to
ugust 10, after breakfast

GENERAL INFORMATION

pecial services provided:
Children's program — Nursery facilities

multaneous translations:
Southwest, Midwest-East Coast
ariapolis: Spanish
(When you check for translation please
ndicate how many people will be needing it.)

iests should bring their own alb and stole
r concelebration.

e cannot provide accommodations prior
the beginning or after the ending of the
ariapolis.

small children who are not required to pay
accommodations (see each Mariapolis for
e limit) use a bed, they will have to pay
it.

oung people under 18 years of age unac-
mpanied by a parent must have a permis-
on slip signed by a parent.

ts are not allowed in dormitories.

ily rates available for those not attending
e whole week.

commodations are in college dorms with
uble occupancy rooms. A limited number
single rooms are available for an addi-
nal charge.

THE 1985 MARIAPOLIS

"Together for the civilization of love"

This year's theme will consider five different ways to achieve unity with our neighbor through the love of Jesus Crucified and Forsaken.

Unity then becomes the way towards the civilization of love.

YOUR NAME AND ADDRESS

_____

_____

PLACE STAMP HERE

FOCOLARE MOVEMENT—MARIAPOLIS

_____

_____

WHERE TO SEND YOUR REGISTRATION:

FOR SOUTHWEST MARIAPOLIS TO:
Focolare Movement - Mariapolis
P.O. Box 71701
Los Angeles, CA 90071 OR
Focolare Movement - Mariapolis
P.O. Box 32302
San Antonio, TX 78216

FOR NORTHWEST MARIAPOLIS TO:
Focolare Movement - Mariapolis
P.O. Box 1251
Coquitlam, B.C.
Canada V3J 6V9 OR
Focolare Movement - Mariapolis
P.O. Box 71701
Los Angeles, CA 90071 OR
Focolare Movement - Mariapolis
P.O. Box 302 - Stn. T
Toronto, Ontario
Canada M6B 4A3

FOR MIDWEST/EAST COAST MARIAPOLIS TO:
Focolare Movement - Mariapolis
P.O. Box 496
New York, NY 10021 OR
Focolare Movement - Mariapolis
P.O. Box 53426
Chicago, IL 60653 OR
Focolare Movement - Mariapolis
P.O. Box 302 - Stn. T
Toronto, Ontario
Canada M6B 4A3 OR
Focolare Movement - Mariapolis
P.O. Box 4958
Washington, DC 20008 OR
Focolare Movement - Mariapolis
P.O. Box 239
Roslindale, MA 02131

TERMS OF PAYMENT

Registration: The registration fee is not included in the accommodations fee. Please note fees and deadlines for registration and accommodations under specification for each Mariapolis. Late registration fee: US$5 additional.

Your cancelled check is your receipt.

Cancellations in writing received prior to dates indicated for each Mariapolis will be given full refund. After this date money is tranferable to another person but not refundable.

To register for the Mariapolis please fill in the registration form

1. Tear off page.
2. Cut along dotted lines.
3. Fold back lines nos. 1 and 2

please read carefully detailed information
on both sides of the form

SOUTHWEST MARIAPOLIS

Las Cruces, New Mexico

une 30, after supper to July 6, after breakfast

STRATION FEE

s ..... US$100

ed couples attending with
children under 18 years ..... US$150

uth except children 13 and under pay a registration fee.

n: 14-17 years ..... US$ 30
13 years and under ..... US$ -

OMMODATIONS: Meals and lodging:

s ..... US$110

n: 14-17 years ..... US$110
8-13 years ..... US$ 90
2-7 years ..... US$ 80

ccommodation fee for children under 2 unless they use a
in which case the fee is US$30. Please specify on the
tration form if so desired. **No trailers permitted.**

MS OF PAYMENT

stration fee due by **June 3**. Full amount to be paid by **June**
ull refund for cancellations received in writing by **June 24**.

ULTANEOUS TRANSLATION: ☐ Spanish.

se check if needed and specify number) _____.

NORTHWEST MARIAPOLIS

Nelson, British Columbia

July 7, after supper to July 13, after breakfast

ISTRATION FEE

lts ..... Cdn.$100

ied couple or family maximum
children under 18 years ..... Cdn.$175

th: 13-18 years ..... Cdn.$ 30
2-12 years ..... Cdn.$ 15

outh except children under 2 pay a registration fee.
parents.

COMMODATIONS: Meals and lodging:

lts ..... Cdn.$135

th: 13-18 years ..... Cdn.$100
2-12 years ..... Cdn.$ 85

accommodation fee for children under 2 unless they use a
in which case the fee is Cdn.$40. **Self-contained trailers**
wed.

ommodations - Special rates:

th who sleep in their parents' room with sleeping bags
ximum 2 per room):

8 years ..... Cdn.$70
2 years ..... Cdn.$50

ase specify on the registration form if so desired.

als only:

lts and youth 13-18 years ..... Cdn.$80
th 2-12 years ..... Cdn.$60

istration fee due by **June 7**. Full amount to be paid by **June 21**

MIDWEST/EAST COAST MARIAPOLIS

Alfred, New York

August 4, for supper to August 10, after breakfast

REGISTRATION FEE

Adults ..... US$100

Married couples attending with
own children under 18 years ..... US$150

All youth except children 2 and under pay a registration fee.

Youth: 13-17 years ..... US$ 30
3-12 years ..... US$ 25

ACCOMMODATIONS: Meals and lodging:

Adults ..... US$105

Youth: 13-17 years ..... US$105
3-12 years ..... US$ 53

Youth (3-12) should bring linens or sleeping bag, and towels.

Meals only:

Adults ..... US$55

Youth: 13-17 years ..... US$55
3-12 years ..... US$30

25 campsites available 2 miles from campus—first come, first serve basis—US$6.50 per night. Each site includes all utilities (electric and water) and showers and washroom facilities are on the grounds. For reservations and further information, write IMMEDIATELY to Focolare Movement, P.O. Box 496, New York, NY 10021 specifying needs.

Registration fee due by **July 5**. Full amount to be paid by **July 15**. Full refund for cancellations received in writing by **July 21**.

SIMULTANEOUS TRANSLATION: ☐ Spanish

I/We will attend the –

- ☐ SOUTHWEST MARIAPOLIS
- ☐ MIDWEST/EAST COAST MARIAPOLIS
- ☐ NORTHWEST MARIAPOLIS

NAME(S) OF PARTICIPANT(S)

[Please indicate age and sex of participant(s) under 18 years of age.]

LAST NAME: _____ **FIRST NAME:**

Mr. ☐ Mrs. ☐ Miss ☐ _____

Mr. ☐ Mrs. ☐ Miss ☐ _____

Mr. ☐ Mrs. ☐ Miss ☐ _____

Mr. ☐ Mrs. ☐ Miss ☐ _____

Mr. ☐ Mrs. ☐ Miss ☐ _____

ADDRESS: _____
Street City

_____
State Zip Tel.

REGISTRATION(S):

single persons $ _____ couple $ _____ Total $ _____

ACCOMMODATIONS:

children $ _____ adults and youth $ _____ Total $ _____

Amount enclosed $ _____

(Please make check payable to Focolare Movement in US$)

If you plan to participate in only a part of the Mariapolis please check below—

DAY OF ARRIVAL: _____

breakfast ☐ lunch ☐ dinner ☐

DAY OF DEPARTURE: _____

breakfast ☐ lunch ☐ dinner ☐

I will come by car and can offer _____ number of seats.

What is the Focolare Movement?

THE BEGINNINGS

FOCOLARE means "hearth," "family fireside." What first strikes people when they come in contact with members of the Focolare, whether in small groups or in large gatherings, is the atmosphere of a family. It is a family formed by many different people in various walks of life. The Focolare Movement is also known as the "Work of Mary." Under this name it was approved by Pope John XXIII in 1962.

The Focolare Movement began in 1943 in Italy. In the midst of the terrible destruction of World War II, Chiara Lubich realized that God is the only one worth living for. As a result, she began to center her life on the Gospel, together with a small group of young women who followed her. Their ideal became one of striving toward the fulfillment of Jesus' last prayer to the Father: "May they all be one" (Jn.17:21).

The life of Chiara and her first companions, and the spiritual way they spontaneously followed, gave rise to the unique form of spirituality of the Focolare Movement, a spirituality of unity. It has proved to be a powerful means of introducing the Gospel into modern life, of going to God together.

WHO ARE THE FOCOLARINI

Single men and women live in separate communities called Focolare Centers. Their principal aim is to achieve unity among themselves through mutual charity practiced twenty-four hours a day. They follow the evangelical counsels of poverty, chastity and obedience. They work as other laymen and women in regular jobs and professions.

Some married persons, even though continuing to live in their families, participate fully in the life of either the men's or women's Focolare Centers in their common effort to achieve this same unity. They are called "Married Focolarini" and form the backbone of a vast Movement within the Movement, called the New Family Movement.

THE VOLUNTEERS AND THE NEW HUMANITY MOVEMENT

The Volunteers, also called the "Volunteers of God," are a large group within the Focolare Movement; they would like to transform all human realities according to the Gospel spirit. The Volunteers are the backbone of the mass movement called New Humanity. The aim of this Movement is to help form a society made of men and women who are made "new" by the Gospel message and who can then bring new life to all fields of human activity (education, business, etc.). This results in new social relationships which, in turn, lead to the realization of new structures of society.

GEN

The new generations of the Focolare Movement form another Movement or, better, three movements: the Gen 2, the Gen 3 and the Gen 4 Movements, divided according to their various age groups. "Gen" stands for new generation. The Gen have committed themselves to living the Gospel message of love and to sharing with other youth the conviction they have that the Gospel is the answer to every question and the motive for everything they do.

THE MOVEMENT AMONG THE RELIGIOUS

Men and women religious — although they live according to their own rules and constitutions and are already a distinct part of the Church through their religious families — can also be associated with the Focolare.

Contact with the Movement helps them to focus their attention on the specific charism of their founders, and to see how it can be lived in the present time.

PRIESTS — PRIESTS' MOVEMENT —SEMINARIANS — PARISH MOVEMENT

Many diocesan priests are committed to living the spirituality of the Focolare Movement. Some of them live in community. They form the backbone of the Priests' Movement which is made up of priests who live the spirituality of unity.

FOCOLARE FAMILY

The largest group within the Focolare Movement is made up of men, women and young people who are connected with the Movement without having any formal ties with it. Their bond of unity stems from their acceptance of its spirit and their desire to live it.

ECUMENISM

The Movement not only crossed the political boundaries of more than 100 countries, it has also gone beyond the barriers erected for centuries between the various Christian Churches.

Ecumenical activities take place in the different parts of the world where the Movement exists.

In the past few years a promising, ongoing dialogue has been established with faithful of other religions.

SUMMER MARIAPOLIS

Summer meetings are held every year for those interested in the Movement and for those who wish to come into contact with it. For one week persons of all ages and walks of life are exposed to the spirituality of unity. Above all, they strive to practice it by creating among themselves a rapport that molds them into a community. It is intended to be a basic experience of such intense unity that the people will be able to bring it back into their own environments. And this is the most striking fruit of these conventions. They tend to be models of a world which lives according the Gospel.

PERMANENT MARIAPOLIS

The need to prolong the experience of the summer meetings brought about the birth of small cities called Permanent Mariapolis. They are made up of young men and women, as well as whole families, who are there for a designated period of time to be formed according to the Gospel spirit of unity.

They also attend classes in Sacred Scripture, Theology and Sociology and work for their own support.

MARIAPOLIS CENTERS

In addition to the Permanent Mariapolis, there are Mariapolis Centers, which are training centers for the members of the Movement.

FOCOLARE ADDRESSES IN NORTH AMERICA

CHICAGO:
P.O. Box 53426
Chicago, IL 60653

SAN ANTONIO:
P.O. Box 32302
San Antonio. TX 78216

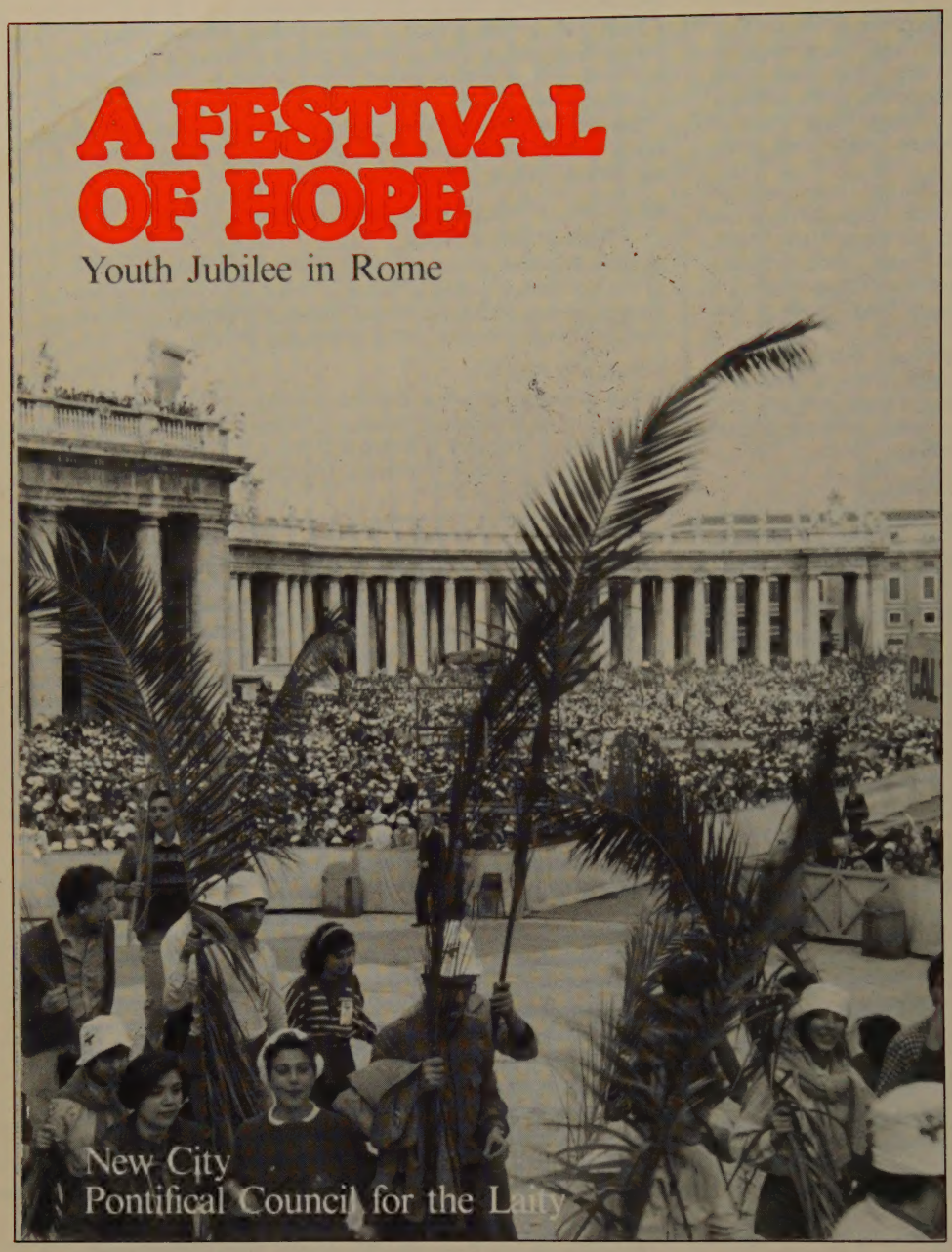
NEW YORK:
P.O. Box 496
New York, NY 10021

BOSTON:
P.O. Box 239
Roslindale, MA 02131

WASHINGTON, DC:
P.O. Box 4958
Washington, DC 20008

LOS ANGELES
P.O. Box 71701
Los Angeles, CA 90071

TORONTO:
P.O. Box 302 — Stn.T
Toronto, Ontario
Canada M6B 4A3



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A beautiful book on last year's Youth Jubilee in Rome is now available!

180 pages
Color photographs

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